

الْقَصِيدَةُ الْوَضَّاحِيَّةُ
فِي مَدْحِ السَّيِّدَةِ
عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
رَضِيَ اللَّهُ عَنْهَا

The Waddaahiyyah Poem in Praise of ‘Aisha, the Mother
of the Believers (may Allah be pleased with her)¹

Written by:

Imam Abu ‘Imraan Musa bin Muhammad al-Andalusi
(Known as Ibn Baheej)

Translated by:

Faisal bin Abdul Qadir bin Hassan
Abu Sulaymaan



¹ The Arabic copy of the text used for this translation is taken from the book *Habeebat ul-Mustafaa Ummuhaat ul-Mu'minoon* (pg. 109-115)

Brief Biography of the Author

His name is Musa bin Abdullah bin Baheej al-Waa'idh al-Andalusi. He was from the people of Miryah, but moved to Egypt. His Kunya was Abu 'Imraan. He was from the People of Knowledge, literature, and poetry. It is not known when he died; however he was alive during the year (496 H.) in Egypt²

The Ascription of the Poem to the Author

The poem has been affirmed to be from the author by a number of Scholars. From them: Abu Tahir as-Silafi in *Mu'jam as-Safar* (pg. 204), Hafidh Ibn Hajar in *al-Majma' al-Mu'assas li Mu'jam al-Mafahras* (2/130), 'Allamah Muhammad Murtada az-Zubaydi in a manuscript, and others.

² See: *at-Takmilah li Kitab as-Silah* of Ibn Aabar (2/1740175), *Nafah at-Tayyib min Ghasin al-Andalus ar-Rateeb* of Muqri (2/220-221), and others.

Text of Poem

١- مَا شَأْنُ أُمِّ الْمُؤْمِنِينَ وَشَأْنِي هُدْيَ الْمُحِبِّ لَهَا وَضَلَّ الشَّانِي

What is the affair of the Mother of the Believers and my affair
The one who loves [her] is guided and misguided is the one who hates her

٢- إِنِّي أَقُولُ مُبَيِّنًا عَنْ فَضْلِهَا وَمُتَرَجِّمًا عَنْ قَوْلِهَا بِلِسَانِي

Verily I say clarifying her virtue
And articulating her speech on my tongue

٣- يَا مُبْغِضِي لَا تَأْتِ قَبْرَ مُحَمَّدٍ فَالْبَيْتُ بَيْتِي وَالمَكَانُ مَكَانِي

O one who hates me do not come to the grave of Muhammad (ﷺ)
For the house is my house and the place is my place

٤- إِنِّي خُصِصْتُ عَلَى نِسَاءِ مُحَمَّدٍ بِصِفَاتِ بَرٍّ تَحْتَهُنَّ مَعَانِي

Verily I am specified among the women (wives) of Muhammad (ﷺ)
With the attributes of piety under each is meaning

٥- وَسَبَقْتُهُنَّ إِلَى الفَضَائِلِ كُلِّهَا فَالسَّبْقُ سَبْقِي وَالعِنَانُ عِنَانِي

And I surpassed them in all virtues

So the precedence is my precedence and the manifestation is my manifestation

٦- مَرَضَ النَّبِيُّ وَمَاتَ بَيْنَ تَرَائِبِي فَالْيَوْمُ يَوْمِي وَالزَّمَانُ زَمَانِي

The Prophet (ﷺ) fell sick and died in between my chest
So the day was my day and time was my [allotted] time

٧- زَوْجِي رَسُولُ اللَّهِ لَمْ أَرْ غَيْرَهُ اللَّهُ زَوَّجَنِي بِهِ وَحَبَّانِي

My husband was the Messenger of Allah (ﷺ) and I was never with anyone other than him
Allah married me to him and gave him (ﷺ) to me

٨- وَأَتَاهُ جِبْرِيلُ الْأَمِينُ بِصُورَتِي فَأَحَبَّنِي الْمُخْتَارُ حِينَ رَأَانِي

And Jibreel, the Trustworthy one came to him with my portrait
So the Chosen one fell in love with me when he saw me

٩- أَنَا بَكْرَةُ الْعُذْرَاءِ عِنْدِي سِرُّهُ وَضَجِيعُهُ فِي مَنْزِلِي قَمْرَانِ

I am the his virgin [wife] and with me are his secrets
And lying in my house are two moons [i.e. Abu Bakr and Umar]

١٠- وَتَكَلَّمَ اللَّهُ الْعَظِيمُ بِحُجَّتِي وَبَرَائَتِي فِي مُحْكَمِ الْقُرْآنِ

And Allah, the Almighty spoke with my proof
And exonerated me in the clear-cut verses of the Quran

١١- وَاللَّهُ خَفَّرَنِي وَعَظَّمَ حُرْمَتِي وَعَلَى لِسَانِ نَبِيِّهِ بَرَّانِي

And Allah protected me and magnified my chastity
And upon the tongue of His Prophet (ﷺ) He proclaimed my innocence

١٢- وَاللَّهُ فِي الْقُرْآنِ قَدَلَعَنَ الَّذِي بَعْدَ الْبَرَاءَةِ بِالْقَبِيحِ رَمَانِي

And Allah surely cursed in the Quran the one
Who after my innocence accuses me of filth (i.e. infidelity)

١٣- وَاللَّهُ وَبَّخَ مَنْ أَرَادَ تَنْقِصِي إِفْكَاً وَسَبَّحَ نَفْسَهُ فِي شَانِي

And Allah has rebuked the one who defames me
With a fabrication and He Glorified Himself in relation to my case

١٤- إِنِّي لِمُحْصَنَةُ الْإِزَارِ بَرِيئَةٌ وَدَلِيلُ حُسْنِ طَهَارَتِي إِحْصَانِي

Verily I am chaste and innocent
The evidence for my good purity is my marriage

١٥- وَاللَّهُ أَحْصَنَنِي بِخَاتَمِ رُسُلِهِ وَأَذَلَّ أَهْلَ الْإِفْكِ وَالْبُهْتَانِ

And Allah married me to the Seal of His Messengers

And humiliated the people of the *Ifk*³ and slander

١٦- وَسَمِعْتُ وَحْيَ اللَّهِ عِنْدَ مُحَمَّدٍ
مِنْ جِبْرِئِيلَ وَنُورُهُ يَغْشَانِي

And I heard the revelation of Allah with Muhammad (ﷺ)
From Jibreel and his light enveloped me

١٧- أَوْحَى إِلَيَّ وَكُنْتُ تَحْتَ ثِيَابِهِ
فَحَنَّا عَلَيَّ بِثَوْبِهِ خَبَانِي

He revealed revelation to him (ﷺ) and I was under his covering
So he kindly covered me with his garment and hide me

١٨- مَنْ ذَا يُفَاخِرُنِي وَيُنْكِرُ صُحْبَتِي
وَمُحَمَّدٌ فِي حِجْرِهِ رَبَّانِي؟

Who can boast like me and detests my companionship
And Muhammad (ﷺ) cultivated me in his house

١٩- وَأَخَذْتُ عَنِ أَبِي دِينَ مُحَمَّدٍ
وَهُمَا عَلَى الْإِسْلَامِ مُصْطَحِبَانِ

And I took the Religion of Muhammad (ﷺ) from my parents
And both of them were upon Islam Companions

٢٠- وَأَبِي أَقَامَ الدِّينَ بَعْدَ مُحَمَّدٍ
فَالنَّضْلُ نَضْلِي وَالسَّنَانُ سِنَانِي

³ The *Ifk* refers to the fabrication brought forth by the hypocrites that 'Aisha (may Allah be pleased with her) committed adultery. Allah freed her from such accusations. See: [24:11-20] of the Quran.

And my father established the Religion after Muhammad(ﷺ)
So the blade of arrow is my blade and the spear is my spear

٢١- وَالْفَخْرُ فَخْرِي وَالْخِلَافَةُ فِي أَبِي حَسْبِي بِهِذَا مَفْخَرًا وَكَفَانِي

And the pride is my pride and the Caliphate was with my father
Enough is this as something to boast about and is sufficient for me

٢٢- وَأَنَا ابْنَةُ الصِّدِّيقِ صَاحِبِ أَحْمَدٍ وَحَبِيبِهِ فِي السَّرِّ وَالْإِعْلَانِ

And I am the son of as-Siddeeq, the Companion of Ahmad (ﷺ)
And his beloved one in private and public

٢٣- نَصَرَ النَّبِيَّ بِمَالِهِ وَفَعَالِهِ وَخُرُوجَهُ مَعَهُ مِنَ الْأَوْطَانِ

He aided the Prophet (ﷺ) with his wealth and actions
And going out with him to the different lands

٢٤- ثَانِيهِ فِي الْغَارِ الَّذِي سَدَّ الْكُوَى بِرِدَائِهِ أَكْرَمَ بِهِ مِنْ ثَانِ

The second of the two in the cave who blocked its opening
With his upper garment to honor the other (the Prophet (ﷺ))

٢٥- وَجَفَا الْغَنَى حَتَّى تَخَلَّلَ زُهْدًا وَأَذْعَنَ أَيَّامًا إِذْعَانَ

And he (may Allah be pleased with him) fled from richness until the ends of his garment tore
Out of asceticism. He was submissive and quick in obedience with the utmost obedience

٢٦- وَتَخَلَّلَتْ مَعَهُ مَلَائِكَةُ السَّمَاءِ وَأَتَتْهُ بُشْرَى اللَّهِ بِالرِّضْوَانِ

And the Angels of the sky entered upon him
And they came to him with the glad tidings of Allah of pleasure

٢٧- وَهُوَ الَّذِي لَمْ يَخْشَ لَوْمَةَ لَائِمٍ فِي قِتْلِ أَهْلِ الْبَغْيِ وَالْعُدْوَانِ

And he is the one who did not fear the criticism of the critics
In fighting the people of rebellion and transgression

٢٨- قَتَلَ الْأَيْمَانَ مَنَعُوا الزَّكَاةَ بِكُفْرِهِمْ وَأَذَلَّ أَهْلَ الْكُفْرِ وَالطُّغْيَانِ

He fought against those who prevented the Zakat due to their disbelief
And he humiliated the people of disbelief and transgression

٢٩- سَبَقَ الصَّحَابَةَ وَالْقَرَابَةَ لِلْهُدَى هُوَ شَيْخُهُمْ فِي الْفَضْلِ وَالْإِحْسَانِ

He preceded the Companions and the family of the Prophet (ﷺ) towards guidance
He is their Shaikh in virtue and Ihsaan

٣٠- وَاللَّهِ مَا اسْتَبَقُوا النَّيْلَ فَضِيلَةً مِثْلَ اسْتِبَاقِ الْخَيْلِ يَوْمَ رِهَانٍ

By Allah they did not race towards obtaining a virtue
Like the racing of the horses on a day of racing

٣١- إِلَّا وَطَارَ أَبِي إِلَىٰ عَلَيَّاهَا فَمَكَانُهُ مِنْهَا أَجَلُّ مَكَانٍ

Except that my father soared to the highest level
So his position (in Paradise) is the most noble of places

٣٢- وَيَلُّ لِعَبْدِ خَانَ آلِ مُحَمَّدٍ بَعْدَاوَةَ الْأَزْوَاجِ وَالْأَخْتَانِ

And woe be to a servant who betrayed the family of Muhammad (ﷺ)
By bearing enmity towards the wives and the father/brother-in-laws [of the Prophet (ﷺ)]

٣٣- طُوبَىٰ لِمَنْ وَالَىٰ جَمَاعَةَ صَحْبِهِ وَيَكُونُ مِنْ أَحْبَابِهِ الْحَسَنَانَ

So gladitings of Paradise be for the one who allies with the congregation of his Companions
And from his beloved ones is Hasan and Hussain (may Allah be pleased with them both)

٣٤- بَيْنَ الصَّحَابَةِ وَالْقَرَابَةِ أُلْفَةٌ لَا تَسْتَحِيلُ بِنَزْعَةِ الشَّيْطَانِ

Between the Companions and kith and kin of the Prophet (ﷺ) is affinity
It is impossible for the whispers of Shaytan [to affect it]

٣٥- هُمْ كَالْأَصَابِعِ فِي الْيَدَيْنِ تَوَاصُلًا هَلْ يَسْتَوِي كَفُّ بَغَيْرِ بَنَانٍ

They are like the fingers on the two hands, connected
Is the hand sound without fingers?

٣٦- حَصْرَتْ صُدُورُ الْكَافِرِينَ بِوَالِدِي وَقُلُوبُهُمْ مُلِئَتْ مِنَ الْأَضْغَانِ

The hearts of the disbelievers becomes restricted due to my father
And their hearts are full of malice

٣٧- حُبُّ الْبُتُولِ وَبِعْلِهَا لَمْ يَخْتَلَفْ مِنْ مِلَّةِ الْإِسْلَامِ فِيهِ اثْنَانِ

Love for Fatima bint Muhammad and her husband (Ali bin Abi Talib) is not differed over
They are two from the Religion of Islam

٣٨- أَكْرَمَ بِأَرْبَعَةِ أئِمَّةٍ شَرَعِنَا فَهُمْ لِبَيْتِ الدِّينِ كَالْأَرْكَانِ

Our Legislation is honored with Four Imams (i.e. Caliphs)
So they are for the house of the Religion like pillars

٣٩- نُسِجَتْ مَوَدَّتُهُمْ سَدَى فِي حُمَةِ فَبِنَاؤُهَا مِنْ أَثْبَتِ الْبُنْيَانِ

Their allegiance/love is weaved together like a complete garment
Its building is from the firmest of buildings

٤٠- اللَّهُ أَلْفَ بَيْنَ وُدِّ قُلُوبِهِمْ لِيَغِيْظَ كُلَّ مُنَافِقٍ طَعَّانٍ

Allah united the love of their hearts
In order to enrage every hypocrite, defamer

٤١- رُحَمَاءُ بَيْنَهُمْ صَفَتْ أَخْلَاقُهُمْ وَخَلَتْ قُلُوبُهُمْ مِنَ الشَّنَائِ

Mercy among themselves is the description of their character
And their hearts are removed from any hatred

٤٢- فَدُخُولُهُمْ بَيْنَ الْأَحِبَّةِ كُفْلَةٌ وَسِبَابُهُمْ سَبَبٌ إِلَى الْحِرْمَانِ

So their entering among the beloved ones is difficult
And cursing them is a cause of depravation

٤٣- جَمَعَ إِلَهُ الْمُسْلِمِينَ عَلَى أَبِي وَاسْتَبَدَّلُوا مِنْ خَوْفِهِمْ بِأَمَانِ

The Deity gathered the Muslims under my father
And they substituted their fear with safety

٤٤- وَإِذَا أَرَادَ اللَّهُ نُصْرَةَ عَبْدِهِ مَنْ ذَا يُطِيقُ لَهُ عَلَى خِذْلَانِ؟!

If Allah wants to aid His servant
Then who is the one who is able to humiliate him?

٤٥- مَنْ حَبَّبَنِي فَلْيَجْتَنِبْ مَنْ سَبَّنِي إِنْ كَانَ صَانَ مَحَبَّتِي وَرَعَانِي

Whoever loves me then let him avoid the one who curses me
If he wants to preserve my love and observe it

٤٦- وَإِذَا حُبِّي قَدَّالْتَظُّ بِمُبْغِضِي فَكِلَاهُمَا فِي الْبُغْضِ مُسْتَوِيَانِ

If the one who loves me holds fast to the one who hates me
Then both of them in hate are equal

٤٧- إِنِّي لَطَيِّبَةٌ خُلِقْتُ لِطَيِّبٍ وَنِسَاءُ أَحْمَدَ أَطْيَبُ النِّسْوَانِ

Verily I am pure and created for a pure one
And the women of the Ahmad (ﷺ) are the most pure of women

٤٨- إِنِّي لَأُمُّ الْمُؤْمِنِينَ فَمَنْ أَبَى حُبِّي فَسَوْفَ يَبُوءُ بِالْخُسْرَانِ

Verily I am the Mother of the Believers, so whoever rejects
My love, then he will return towards failure

٤٩- اللَّهُ حَبَّبَنِي لِقَلْبِ نَبِيِّهِ وَإِلَى الصِّرَاطِ الْمُسْتَقِيمِ هَدَانِي

Allah made me beloved to the heart of His Prophet (ﷺ)
And towards the straight path He guided me

٥٠- وَاللَّهُ يُكْرِمُ مَنْ أَرَادَ كِرَامَتِي وَيُهِنُ رَبِّي مَنْ أَرَادَ هَوَانِي

And Allah honored the one who wants to honor me
And my Lord humiliated the one who wants to humiliate me

٥١- وَاللّٰهُ اَسْأَلُهُ زِيَادَةَ فَضْلِهِ وَحَمْدَهُ شُكْرًا لِّمَا اَوْلَانِي

I ask Allah to increase His bounty
And I praise Him out of gratitude for what He gave me

٥٢- يَا مَنْ يَلُوذُ بِاَهْلِ بَيْتِ مُحَمَّدٍ يَرْجُو بِذَلِكَ رَحْمَةَ الرَّحْمٰنِ

O the one who seeks refuge with the members of the household of Muhammad (ﷺ)
Hoping by that the mercy of ar-Rahman

٥٣- صَلِّ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَلَا تَحْدِ عَنَّا فَتُسَلَبَ حُلَّةَ الْاِيْمَانِ

Tie the kinship with the Mother of the Believers and do not turn away
From us, lest the clothing of Imaan be removed [from you]

٥٤- اِنِّي لَصَادِقَةٌ الْمَقَالِ كَرِيْمَةٌ اِي وَالَّذِي ذَلَّتْ لَهٗ الثَّقَلَانِ

Verily I am truthful in speech, honorable
Yes, by the One who the *Thaqalaan* are submitted to

٥٥- خُذْهَا اِلَيْكَ فَاِنَّهَا هِيَ رَوْضَةٌ مَّخْفُوْفَةٌ بِالرَّوْحِ وَالرَّيْحَانِ

So take this with you, for verily it is a garden
Full of rest and provision

٥٦- صَلَّى الْإِلَهُ عَلَى النَّبِيِّ وَآلِهِ فِيهِمْ تَشْمُّ أَزَاهِرُ الْبُسْتَانِ

May the salutations of the Deity be upon the Prophet (ﷺ) and his family
For by them the flowers of the garden emits [good] scent

End of Poem

Explanation of the Waddaahiyyah Poem in Praise of
'Aisha, the Mother of the Believers (may Allah be pleased
with her)

Explained by:

'Allamah Abdul-Muhsin bin Hamad al-'Abbad al-Badr (may Allah
preserve him)⁴

Translated by:

Faisal bin Abdul Qadir bin Hassan
Abu Sulaymaan



⁴ The origin for this explanation is the audio explanation of the poem given by Shaikh Abdul-Muhsin al-'Abbad (may Allah preserve him) during his explanation of Sunan Tirmidhi. It was transcribed by Abu Ahmad Diyaa at-Tabissi.

Shaikh Abdul-Muhsin bin Hammad al-Badr (may Allah have mercy upon him) said:

“One of the Andalusians recited a poem in the clarification of ‘Aisha’s virtues and excellences. He freed her from what she was accused of in terms of the *Ifk*. He made the poem in her speech as if it was from herself. He recited the poem clarifying her virtues as if it is speech from herself and upon her tongue (may Allah, the Exalted be pleased with her). I thought that it would be suitable that we listen to it now because it is a beneficial and great poem. That is: it proves that its author has done well in defending the Mother of the Believers and clarifying her virtues and excellences”.

Text:

١ - مَا شَأْنُ أُمِّ الْمُؤْمِنِينَ وَشَأْنِي هُدِي الْمَحِبُّ لَهَا وَضَلَّ الشَّانِي

What is the affair of the Mother of the Believers and my affair
The one who loves [her] is guided and misguided is the one who hates her

Explanation:

“This line of poetry and beginning is great because he clarifies the great affair of the Mother of the Believers (may Allah be pleased with her) and the loftiness of her station. Likewise, it is his affair (i.e. the author) to defend her. It is a great affair. He mentioned afterwards that the one who loves her is guided to the straight path and that the one who hates her and defames her, is misguided. He (the author) said:

١ - مَا شَأْنُ أُمِّ الْمُؤْمِنِينَ وَشَأْنِي هُدِي الْمَحِبُّ لَهَا وَضَلَّ الشَّانِي

What is the affair of the Mother of the Believers and my affair
The one who loves [her] is guided and misguided is the one who hates her

(الشَّانِي) is one who hates:

إِنَّ شَانِكَ هُوَ الْاِبْتَرُ

For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter) [108:3]

And Allah says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ

And let not the hatred of some people [5:2]

That is: hatred of a people. So here guidance and misguidance are mentioned, love and hatred, the one who loves, and the one who hates. So the one who loves her (may Allah be pleased with her) is one guided to the straight path and the one who hates her is misguided, and one deviated from the straight path.

Misguided is the one who hates her. It is originally (الشَّانِي) but it is made easier and lighter. So the word becomes (الشَّانِي). Yes”.

Text:

٢- إِنِّي أَقُولُ مُبَيِّنًا عَنْ فَضْلِهَا وَمُتَرَجِّمًا عَنْ قَوْلِهَا بِلِسَانِي

Verily I say clarifying her virtue
And articulating her speech on my tongue

٣- يَا مُبْغِضِي لَا تَأْتِ قَبْرَ مُحَمَّدٍ فَالْبَيْتُ بَيْتِي وَالْمَكَانُ مَكَانِي

O one who hates me do not come to the grave of Muhammad (ﷺ)
For the house is my house and the place is my place

Explanation:

“That is: the one who visits the Prophet (ﷺ) and comes to him is only coming to ‘Aisha’s place, her dwelling, and house (may Allah be pleased with her). How can a person hate her and come to her dwelling! Yes”.

Text:

٤- إِنِّي خُصِّصْتُ عَلَى نِسَاءِ مُحَمَّدٍ بِصِفَاتِ بَرٍّ تَحْتَهُنَّ مَعَانِي

Verily I am specified among the women (wives) of Muhammad (ﷺ)
With the attributes of piety under each is meaning

٥- وَسَبَقْتُهُنَّ إِلَى الْفَضَائِلِ كُلِّهَا فَالسَّبْقُ سَبْقِي وَالْعِنَانُ عِنَانِي

And I surpassed them in all virtues
So the precedence is my precedence and the manifestation is my manifestation

Explanation:

“She (may Allah be pleased with her) is the best of the wives of the Prophet (may Allah be pleased with them all and all the Companions). There is a difference of opinion in relation to Khadeejah and ‘Aisha (may Allah be pleased with them both). Which of the two is the best from them? Some of them say Khadeejah (may Allah be pleased with her) is more virtuous because she preceded [others] to Islam and because she supported the Messenger (ﷺ) in the times of difficulty. Also because she aided him and supported him. Some have said ‘Aisha (may Allah be pleased with her) is more virtuous because she exerted a great effort to memorize the Sunnah and acquire it from the Messenger of Allah (ﷺ). So like this, she was a container of Knowledge (i.e. a Scholar) and from those who memorized the Religion. So Khadeejah has virtue and merits, and ‘Aisha has virtue and merits. And all of his wives are his wives in Paradise. However, the best of them is Khadeejah and ‘Aisha (may Allah be pleased with them all). Yes”.

Text

٦- مَرَضَ النَّبِيُّ وَمَاتَ بَيْنَ تَرَائِبِي فَالْيَوْمُ يَوْمِي وَالزَّمَانُ زَمَانِي

The Prophet (ﷺ) fell sick and died in between my chest
So the day was my day and time was my [allotted] time

٧- زَوْجِي رَسُولُ اللَّهِ لَمْ أَرْ غَيْرَهُ اللَّهُ زَوَّجَنِي بِهِ وَحَبَّانِي

My husband was the Messenger of Allah (ﷺ) and I was never with anyone other than him
Allah married me to him and gave him (ﷺ) to me

Explanation:

“That is: unlike other than her because the other wives had been with others because they were (نَسِيَبَات) and married before marrying the Prophet (ﷺ). As for her (Aisha), then she was not with anyone besides him (ﷺ). So she was a virgin. Yes”.

Text:

٨- وَأَتَاهُ جِبْرِيلُ الْأَمِينُ بِصُورَتِي فَأَحَبَّنِي الْمُخْتَارُ حِينَ رَأَانِي

And Jibreel, the Trustworthy one came to him with my portrait
So the Chosen one fell in love with me when he saw me

Explanation:

“This is the reported Hadith that he (ﷺ) saw her portrait on a piece of silk⁵. Yes”.

⁵ Reported in Saheeh al-Bukhari (no. 5078) and Muslim (no. 2438)

Text:

٩- أَنَا بَكْرُهُ الْعُذْرَاءُ عِنْدِي سِرُّهُ وَضَجِيعُهُ فِي مَنْزِلِي قَمْرَانِ

I am the his virgin [wife] and with me are his secrets
And lying in my house are two moons [i.e. Abu Bakr and Umar]

Explanation:

“That is in her house are two moons, and they are Abu Bakr and Umar (may Allah be pleased with them) and the grave of the Messenger of Allah (ﷺ). Allah honored him with these two men. For verily these two men held fast to him (ﷺ) in the Dunya and are his neighbors in the grave, and will be with him in Paradise. Yes”.

Text:

١٠- وَتَكَلَّمَ اللَّهُ الْعَظِيمُ بِحُجَّتِي وَبَرَاءَتِي فِي مُحْكَمِ الْقُرْآنِ

And Allah, the Almighty spoke with my proof
And exonerated me in the clear-cut verses of the Quran

١١- وَاللَّهُ خَفَّرَنِي وَعَظَّمَ حُرْمَتِي وَعَلَى لِسَانِ نَبِيِّهِ بَرَّانِي

And Allah protected me and magnified my chastity
And upon the tongue of His Prophet (ﷺ) He proclaimed my innocence

١٢- وَاللَّهُ فِي الْقُرْآنِ قَدَلَعَنَ الَّذِي بَعَدَ الْبِرَاءَةَ بِالْقَبِيحِ رَمَانِي

And Allah surely cursed in the Quran the one

Who after my innocence accuses me of filth (i.e. infidelity)

١٣- وَاللَّهُ وَبَّخَ مَنْ أَرَادَ تَنْقِصِي إِفْكَاً وَسَبَّحَ نَفْسَهُ فِي شَانِي

And Allah has rebuked the one who defames me
With a fabrication and He Glorified Himself in relation to my case

١٤- إِنِّي لَمُحْصَنَةٌ الْإِزَارِ بَرِيئَةٌ وَدَلِيلُ حُسْنِ طَهَارَتِي إِحْصَانِي

Verily I am chaste and innocent
The evidence for my good purity is my marriage

Explanation:

“ He (the Exalted) Glorified Himself in His statement:

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

Glory be to You (O Allah) this is a great lie [24:16]

Yes”.

Text:

١٥- وَاللَّهُ أَحْصَنَنِي بِخَاتَمِ رُسُلِهِ وَأَذَلَّ أَهْلَ الْإِفْكِ وَالْبُهْتَانِ

And Allah married me to the Seal of His Messengers
And humiliated the people of the *Ifk*⁶ and slander

⁶ The *Ifk* refers to the fabrication brought forth by the hypocrites that ‘Aisha (may Allah be pleased with her) committed adultery. Allah freed her from such accusations. See: [24:11-20] of the Quran.

١٦- وَسَمِعْتُ وَحْيَ اللَّهِ عِنْدَ مُحَمَّدٍ مِنْ جِبْرِئِيلَ وَنُورُهُ يَغْشَانِي

And I heard the revelation of Allah with Muhammad (ﷺ)
From Jibreel and his light enveloped me

١٧- أَوْحَى إِلَيَّ وَكُنْتُ تَحْتَ ثِيَابِهِ فَحَنَّا عَلَيَّ بِثَوْبِهِ خَبَّانِي

He revealed revelation to him (ﷺ) and I was under his covering
So he kindly covered me with his garment and hide me

١٨- مَنْ ذَا يُفَاخِرُنِي وَيُنْكِرُ صُحْبَتِي وَمُحَمَّدٌ فِي حِجْرِهِ رَبَّانِي؟

Who can boast like me and detests my companionship
And Muhammad (ﷺ) cultivated me in his house

١٩- وَأَخَذْتُ عَنِ أَبِي دِينَ مُحَمَّدٍ وَهُمَا عَلَى الْإِسْلَامِ مُصْطَحِبَانِ

And I took the Religion of Muhammad (ﷺ) from my parents
And both of them were upon Islam Companions

٢٠- وَأَبِي أَقَامَ الدِّينَ بَعْدَ مُحَمَّدٍ فَالنَّضْلُ نَضْلِي وَالسِّنَانُ سِنَانِي

And my father established the Religion after Muhammad (ﷺ)
So the blade of arrow is my blade and the spear is my spear

٢١- وَالْفَخْرُ فَخْرِي وَالْخِلَافَةُ فِي أَبِي حَسْبِي بِهَذَا مَفْخَرًا وَكَفَانِي

And the pride is my pride and the Caliphate was with my father
Enough is this as something to boast about and is sufficient for me

٢٢- وَأَنَا ابْنَةُ الصِّدِّيقِ صَاحِبِ أَحْمَدٍ وَحَبِيبِهِ فِي السِّرِّ وَالْإِعْلَانِ

And I am the son of as-Siddeeq, the Companion of Ahmad (ﷺ)
And his beloved one in private and public

٢٣- نَصَرَ النَّبِيَّ بِمَالِهِ وَفَعَالِهِ وَخُرُوجَهُ مَعَهُ مِنَ الْأَوْطَانِ

He aided the Prophet (ﷺ) with his wealth and actions
And going out with him to the different lands

٢٤- ثَانِيهِ فِي الْغَارِ الَّذِي سَدَّ الْكُوَى بِرِدَائِهِ أَكْرَمَ بِهِ مِنْ ثَانٍ

The second of the two in the cave who blocked its opening
With his upper garment to honor the other (the Prophet (ﷺ))

Explanation:

“That is:

ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ

The second of two, when they (Muhammad and Abu Bakr) were in the cave [9:40]

He is honored by the second, that is with the Messenger of Allah (ﷺ). Both of them are the two [in the cave]: the Messenger (ﷺ) and the second of the two is Abu Bakr (may Allah be pleased with him). Yes”

Text:

٢٥- وَجَفَا الْغِنَى حَتَّى تَخَلَّلَ زُهْدًا وَأَذْعَنَ أَيَّامًا إِذْعَانَ

And he (may Allah be pleased with him) fled from richness until the ends of his garment tore
Out of asceticism. He was submissive and quick in obedience with the utmost obedience

Explanation:

“That because he spent his money in the path of Allah and nothing else remained. Just as Umar (may Allah be pleased with him) was resolved to compete with him and he came with half of his wealth. Abu Bakr (may Allah be pleased with him) came with all his wealth and did not leave anything behind⁷. Yes”.

٢٦- وَتَخَلَّلَتْ مَعَهُ مَلَائِكَةُ السَّمَاءِ وَأَتَتْهُ بُشْرَى اللَّهِ بِالرِّضْوَانِ

And the Angels of the sky entered upon him
And they came to him with the glad tidings of Allah of pleasure

٢٧- وَهُوَ الَّذِي لَمْ يَخْشَ لَوْمَةَ لَائِمٍ فِي قَتْلِ أَهْلِ الْبَغْيِ وَالْعُدْوَانِ

And he is the one who did not fear the criticism of the critics
In fighting the people of rebellion and transgression

⁷ Reported by at-Tirmidhi (no. 3675) and it was graded Hasan by Imam al-Albani in Saheeh at-Tirmidhi (no. 3675)

٢٨- قَتَلَ الْأَى مَنَعُوا الزَّكَاةَ بِكُفْرِهِمْ وَأَذَلَّ أَهْلَ الْكُفْرِ وَالطُّغْيَانِ

He fought against those who prevented the Zakat due to their disbelief
And he humiliated the people of disbelief and transgression

٢٩- سَبَقَ الصَّحَابَةَ وَالْقَرَابَةَ لِلْهُدَى هُوَ شَيْخُهُمْ فِي الْفَضْلِ وَالْإِحْسَانِ

He preceded the Companions and the kith and kin of the Prophet (ﷺ) towards guidance
He is their Shaikh in virtue and Ihsaan

٣٠- وَاللَّهِ مَا اسْتَبَقُوا النَّيْلَ فَضِيلَةَ مِثْلِ اسْتِبَاقِ الْخَيْلِ يَوْمَ رِهَانٍ

By Allah they did not race towards obtaining a virtue
Like the racing of the horses on a day of racing

٣١- إِلَّا وَطَارَ أَبِي إِلَى عَلَيَّهَا فَمَكَانُهُ مِنْهَا أَجَلُّ مَكَانٍ

Except that my father soared to the highest level
So his position (in Paradise) is the most noble of places

٣٢- وَيْلٌ لِعَبْدِ خَانَ آلِ مُحَمَّدٍ بِعَدَاوَةِ الْأَزْوَاجِ وَالْأَخْتَانِ

And woe be to a servant who betrayed the family of Muhammad (ﷺ)
By bearing enmity towards the wives and the father/brother-in-laws [of the Prophet (ﷺ)]

٣٣- طُوبَى لِمَنْ وَالَى جَمَاعَةَ صَاحِبِهِ وَيَكُونُ مِنْ أَحْبَابِهِ الْحَسَنَانَ

So gladitings of Paradise be for the one who allies with the congregation of his Companions
And from his beloved ones is Hasan and Hussain (may Allah be pleased with them both)

Explanation:

“That is combining between the love for [his] family and the Companions. There is no separation between them. The Companions and the kith and kin are all in a position of esteem, respect, and honor. For them all is supplication. So a person is not extreme regarding one and rude/harsh to another. Verily he loves them all and allies with all of them with justice and moderation without extremism or falling short. Without extremism or harshness. Yes”.

Text:

٣٤- بَيْنَ الصَّحَابَةِ وَالْقَرَابَةِ أُلْفَةٌ لَا تَسْتَحِيلُ بِنَزْغَةِ الشَّيْطَانِ

Between the Companions and the kith and kin of Prophet (ﷺ) is affinity
It is impossible for the whispers of Shaytan [to affect it]

Explanation:

“That is Abu Bakr (may Allah be pleased with him). He said about the members of the household of the Prophet (ﷺ):

ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ.

Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him)⁸

⁸ Saheeh al-Bukhari (no. 3713)

And:

وَاللَّهِ لَقَرَابَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي

By Allah, the kith and kin of Messenger of Allah (ﷺ) are more beloved to me than tying my own kith and kin⁹

Both of these narrations are in Saheeh al-Bukhari with his chain of transmission until Abu Bakr (may Allah be pleased with them both).

Umar (may Allah be pleased with him) when he used to write the records and the names of the people, he would begin with the kith and kin of the Messenger of Allah (ﷺ). Then he would mention those closest to the Messenger in lineage and he would not mention himself until its position came in Bani 'Adi. Yes".

Text:

٣٥- هُمْ كَالْأَصَابِعِ فِي الْيَدَيْنِ تَوَاصُلًا هَلْ يَسْتَوِي كَفٌ بغيرِ بَنَانٍ

They are like the fingers on the two hands, connected
Is the hand sound without fingers?

٣٦- حَصَرَتْ صُدُورُ الْكَافِرِينَ بِوَالِدِي وَقُلُوبُهُمْ مَلَّتْ مِنَ الْأَضْغَانِ

The hearts of the disbelievers becomes restricted due to my father
And their hearts are full of malice

٣٧- حُبُّ الْبُتُولِ وَبِعْلِهَا لَمْ يَخْتَلِفْ مِنْ مِلَّةِ الْإِسْلَامِ فِيهِ اثْنَانِ

⁹ Saheeh al-Bukhari (no. 4035)

Love for Fatima bint Muhammad and her husband (Ali bin Abi Talib) is not differed over
They are two from the Religion of Islam

٣٨- أَكْرَمَ بِأَرْبَعَةِ أَيْمَّةٍ شَرَعْنَا فَهُمْ لِبَيْتِ الدِّينِ كَالْأَرْكَانِ

Our Legislation is honored with Four Imams (i.e.Caliphs)
So they are for the house of the Religion like pillars

Explanation:

“That is: the Rightly guided Caliphs. Yes”.

Text:

٣٩- نَسَجَتْ مَوَدَّتَهُمْ سَدَى فِي حُمَةِ فَبَنَّاوُهَا مِنْ أَثْبَتِ البُنْيَانِ

Their allegiance/love is weaved together like a complete garment
Its building is from the firmest of buildings

٤٠- اللهُ أَلْفَ بَيْنَ وُدِّ قُلُوبِهِمْ لِيَغِيْظَ كُلَّ مُنَافِقٍ طَعَّانِ

Allah united the love of their hearts
In order to enrage every hypocrite, defamer

٤١- رُحَمَاءُ بَيْنَهُمْ صَفَتْ أَخْلَاقُهُمْ وَخَلَّتْ قُلُوبُهُمْ مِنَ الشَّنَّانِ

Mercy among themselves is the description of their character
And their hearts are removed from any hatred

٤٢- فَدُخُولُهُمْ بَيْنَ الْأَحِبَّةِ كُفْلَةٌ وَسِبَابُهُمْ سَبَبٌ إِلَى الْحَرَمَانِ

So their entering among the beloved ones is difficult
And cursing them is a cause of depravation

٤٣- جَمَعَ إِلَهُ الْمُسْلِمِينَ عَلَى أَبِي وَاسْتَبَدَّلُوا مِنْ خَوْفِهِمْ بِأَمَانِ

The Deity gathered the Muslims under my father
And they substituted their fear with safety

٤٤- وَإِذَا أَرَادَ اللَّهُ نَصْرَةَ عَبْدِهِ مَنْ ذَا يُطِيقُ لَهُ عَلَى خِذْلَانِ؟!

If Allah wants to aid His servant
Then who is the one who is able to humiliate him?

٤٥- مَنْ حَبَّبَنِي فَلْيَجْتَنِبْ مَنْ سَبَّنِي إِنْ كَانَ صَانَ مَحَبَّتِي وَرَعَانِي

Whoever loves me then let him avoid the one who curses me
If he wants to preserve my love and observe it

٤٦- وَإِذَا مُحِبِّي قَدَّالَظَّ بِمُبْغِضِي فَكِلَاهُمَا فِي الْبُغْضِ مُسْتَوِيَانِ

If the one who loves me holds fast to the one who hates me
Then both of them in hate are equal

٤٧- إِنِّي لَطَيِّبَةٌ خُلِقْتُ لِطَيِّبٍ وَنِسَاءُ أَحْمَدَ أَطْيَبُ النِّسْوَانِ

Verily I am pure and created for a pure one
And the women of the Ahmad (ﷺ) are the most pure of women

٤٨- إِنِّي لَأُمُّ الْمُؤْمِنِينَ فَمَنْ أَبَى حُبِّي فَسَوْفَ يَبُوءُ بِالْخُسْرَانِ

Verily I am the Mother of the Believers, so whoever rejects
My love, then he will return towards failure

٤٩- اللَّهُ حَبَّبَنِي لِقَلْبِ نَبِيِّهِ وَإِلَى الصِّرَاطِ الْمُسْتَقِيمِ هَدَانِي

Allah made me beloved to the heart of His Prophet (ﷺ)
And towards the straight path He guided me

٥٠- وَاللَّهُ يُكْرِمُ مَنْ أَرَادَ كِرَامَتِي وَيُهِينُ رَبِّي مَنْ أَرَادَ هَوَانِي

And Allah honored the one who wants to honor me
And my Lord humiliated the one who wants to humiliate me

٥١- وَاللَّهُ أَسْأَلُهُ زِيَادَةَ فَضْلِهِ وَحَمْدُهُ شُكْرًا لِمَا أَوْلَانِي

I ask Allah to increase His bounty
And I praise Him out of gratitude for what He gave me

٥٢- يَا مَنْ يَلُودُ بِأَهْلِ بَيْتِ مُحَمَّدٍ يَرْجُو بِذَلِكَ رَحْمَةَ الرَّحْمَانِ

O the one who seeks refuge with the members of the household of Muhammad (ﷺ)
Hoping by that the mercy of ar-Rahman

٥٣- صَلِّ أُمَّهَاتِ الْمُؤْمِنِينَ وَلَا تَحِدْ عَنَّا فَتُسَلَبَ حُلَّةَ الْإِيمَانِ

Tie the kinship with the Mother of the Believers and do not turn away
From us, lest the clothing of Imaan be removed [from you]

Explanation:

“That is: some people who go extreme regarding the members of the household of the Prophet (ﷺ) by seeking refuge with them and respecting them, are harsh towards the Mothers of the Believers. They are all part of the household of the Prophet (ﷺ)! The Mothers of the Believers are from the members of the household of the Prophet (ﷺ) and all his kith and kin are from the members of his household. Zakat is prohibited for the kith and kin of the Prophet (ﷺ) and the members of his household. Zakat cannot be given to them, but the *Khumus*¹⁰ is given to them. They are the members of the household of the Prophet (ﷺ). From them are Mothers of the Believers, from them are his two uncles al-'Abbas and Hamzah (may Allah be pleased with them), and the children of his uncles. The children of al-'Abbas, the children of Hamzah, the children of Abu Lahab, the children of Abu Talib, the children of az-Zubair, the children of al-Haarith bin Abdul-Muttalib. Everyone who is a Muslim and is from the lineage of Abdul-Muttalib is from the household of the Prophet (ﷺ). It is not restricted specifically to the kith and kin nor to a specific group from the members of the household of the Prophet (ﷺ). Rather Ahlus-Sunnah wal-Jama'ah love all of them and ally towards all of them. They do not separate between the love for the kith and kin and love for the Companions (may Allah be pleased with them all). Rather they love both of them. However, whoever is from the kith and kin of the Messenger of Allah (ﷺ) and is from the people of Imaan and Taqwa, then they (Ahlus-Sunnah) love them for their Imaan, Taqwa, and because they are kith and kin. So a

¹⁰ That is: one fifth of the war booty is given to the members of the household of the Prophet (ﷺ)

person loves a relative of the Messenger of Allah (ﷺ) after loving him due to his Imaan and Taqwa. It is obligatory to love all the Companions and the kith and kin and not have extremism towards one nor harshness towards another. Rather justice and moderation. Yes”.

Text:

٥٤- إني لصادقة المقال كريمة
إي والذي ذلت له الثقلان

Verily I am truthful in speech, honorable
Yes, by the One who the *Thaqalaan* are submitted to

٥٥- خذها إليك فإنما هي روضة
مخوفة بالروح والريحان

So take this with you, for verily it is a garden
Full of rest and provision

٥٦- صلى الإله على النبي وآله
فيهم تشم أزاهر البستان

May the salutations of the Deity be upon the Prophet (ﷺ) and his family
For by them the flowers of the garden emits [good] scent

Explanation:

“That is: this beautiful poem is 56 lines and it is-as you heard-with the utmost good, clarity, and honor. May Allah have mercy upon the one who recited it and said it and may Allah reward him with good. And may He grant us all love for the Companions and the kith of the kin of the Prophet (ﷺ). Those who are most deserving to be loved and the best to love due to his (ﷺ) statement:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ

There are three qualities for which anyone who is characterised by them will find the sweetness of faith: the one whom Allah and His Messenger (ﷺ) are dearer to him than anyone besides them; and that he loves a man for Allah's sake alone¹¹

So the Companions of the Messenger of Allah (ﷺ) and his kith and kin are loved due to their Imaan, piety, and precedence to Islam. Whoever is from his kith and kin then he is loved along with his Imaan, piety, and his kinship to the Messenger of Allah (ﷺ). His kith and kin are his wives, children, and every male and female Muslim from the descendants of Abdul-Muttalib.

And Allah, the Exalted knows best. May peace and blessings be upon Muhammad, his family, and his Companions altogether”.

[End of Explanation]

¹¹ Reported in Saheeh al-Bukhari (no. 16) and Muslim (no. 43)